Volume LXXVII CHICAGO, June 22, 1916 Number 17

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Tower Hill Encampment

Season of 1916
Opens July 1st

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For general information regarding the Encampment and School, address Jenkin Lloyd Jones, Tower Hill, Wisconsin — after June 25.

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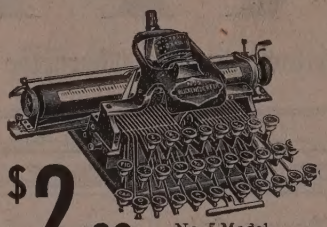

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CHICAGO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME LXXVII. THURSDAY, JUNE 22, 1916. NUMBER 17.

O'CONNELL BRIDGE.

In Dublin town the people see
Gorgeous clouds sail gorgeously,
They are finer, I declare,
Than the clouds of anywhere.

A swirl of blue and red and green,
A stream of blinding gold, a sheen
From silver hill and pearly ridge
Comes each evening on the bridge.

So when you walk in a field look down
Lest you tramp on a daisy's crown,
But in a city look always high
And watch the beautiful clouds go by.

—*James Stephens.*

The June number of *Religious Education,* published at 332 South Michigan Avenue, is an especially attractive number, discussing as it does the instruction of school children on religious lines from the Jewish, Catholic and Protestant points of view.

Bobby Gaylord, the favorite old Irish comedian who spent many years of his life in making people laugh, is now helping to free the human race from the horrors of cruel war which makes so many people cry. In an autographed letter to Joe Beatty Burtt he says:

In the interest of crime prevention, I would suggest a *Sane Fourth and a Sane World. This war nonsense should stop* and the human race should turn to reason, law, order and love. Cruelty and wrong should give way to joy, laughter and song. In America we should use our big day of Independence as a day for big thoughts and big constructive movements for peace on earth and good will to all men. Let us make it a day of thanksgiving that our nation has succeeded in keeping out of this world war.

The American newspapers have had their fling at the Ford Peace Ship and have wearied of it, and they doubtless believe the public is through with it. But history is not through with it. The neglect of the American press has been the opportunity of this Conference, and at last an official statement has been prepared by Louis P. Lochner, Secretary of the Neutral Conference for Continuous Mediation, and has been made available to the American press. Press copies of this official statement probably can be obtained on application to John C. Jones, United States Press Association, Bond Building, Washington, D. C.

We have already printed the manifesto issued by this body in our issue of June 8. In another column we print the remainder of the communication from Secretary Lochner.

The *Holland News,* published at The Hague, is the organ of the Dutch Anti-War Council of which we have frequently spoken. The issue of May 25th is a pamphlet of eighteen pages and is full of material to which the American press would do well to give wide publicity. In it we find an article on "The Conditions of a Desirable Peace," taken from the Dutch review of the Council and "The Appeal of the Neutral Conference at Stockholm," which will soon appear in UNITY. "Suggestions for the Future Peace Treaty," by a Frenchman, and other significant news from the belligerent Powers. Slowly but surely this kind of literature is to reach the great mass of non-militant citizens of the world, and as surely, though still slowly, these people are to shape the destiny of the world.

The Juvenile Protective Association of Chicago, in an official circular from the efficient President, Mrs. Joseph T. Bowen, makes the following announcement:

This Association is not primarily a law-enforcing body; seven million dollars annually are appropriated to the Police Department to perform that function, but the Association has been driven into this work of gathering evidence, swearing out warrants against law-breaking saloons with cabarets attached, by the appeals received from fathers, mothers, sisters, brothers, even police officers themselves and early morning workmen who have been shocked and revolted by the sight of debauched young girls turned into the streets from cabarets at four and five o'clock in the morning.

The Juvenile Protective Association earlier in the winter reported many disreputable dance halls and cabarets to the Police Department but were discouraged by the fact that the police failed to act upon the complaints and in the meantime the vicious conditions remained. The Association therefore felt obliged to take such action as might result in the revocation of the licenses of the worst places patronized by young people; but in order to do this it was necessary to produce direct evidence of violations of law, either covering Sunday closing or the selling of liquor after one a. m.

. . . . . .

This Association wishes to assure its subscribers that its recent activity is in direct pursuance of its policy of doing away with conditions demoralizing to young people in Chicago.

The Forestry Department of the Government has established laboratories at Warsaw and Madison, Wisconsin, for the purpose of developing new methods, or improving the old, of converting spruce and other timber into paper-making pulp. Tests already have shown that news print paper can be produced from eleven new woods, while manila and boxboard papers of good quality can be manufactured from several other kinds. The experts say that the national forests contain immense quantities of suitable material waiting only for proper development, the requisites being human brain and an abundance of water power.

The Call to the Ministry

The Christian Work for June 10th has a ringing editorial on college men and the ministry, in which the editor sets forth not only the needs that call for educated men in the ministry but the reward that follows such a call. This article refutes the common impression that the pulpit is no place for creative, aggressive men in these days, and also the impression that the church is a waning power and a negligible element in civic welfare, national power and human progress. We are glad to learn from this article of some man who has endowed a lectureship by which one lecture at least in each year will be delivered to the students in his *alma mater* by some "very eminent man" on this subject. We hope that this is one of the signs of the times.

Of one thing we feel very sure, organized religion must take note of civic and economic conditions. It must apply itself to ameliorating the conditions of the underfed and over-worked. It must undertake to lend a hand to those who are down and make it possible for those who are up to persist in the way of righteous living.

Another thing is quite as sure, that the willing hand and the protesting mind are not adequate. All these modern activities, extra-church helpfulness do not reach the ultimate woes of society which after all are more internal than external. "Clubs," masculine and feminine, "Centers" and "Settlements" innumerable, societies, commissions, congresses and committees beyond number are at work. Every cause has its specialized healers, every disease its expert investigator, but none of these, nor all of them put together, avail much except in so far as they are inspired by the great central forces of the spiritual life. Without the unifying and uplifting power of the church, these forces bargain for ethical imbecility, and represent reforms that fall short of reforming.

The Social Centre and the Settlement have come to stay, but the church, as the power-house of the spirit, has not been supplanted, and it is the problem of the twentieth century to combine this new outwardness with the old inwardness. A Sabbath day, a house with an altar, a pulpit with a message, are more needed now than ever before. For with the growth of knowledge there must be an attendant growth of soul, or spirit will fall out by the way and society be maddened by its imbecilities.

These are graduation days. College platforms are ringing with the prophetic voices of brave boy orators and sweet girl graduates. Perhaps there is no time in the life of the American youth when the ideal beckons more consciously than in graduation week. Careers many offer their lures. Those of the ministry are more likely to be retired into the background in the presence of the more persistent, immediate and remunerative calls to action.

So the Editor of UNITY is glad to join with the editor of *The Christian Work* in pleading with young men and women, standing on the threshold of life's career, to give earnest consideration to this call to the ministry. It does call to the independent mind, to the scientifically trained, to the open heart and to the progressive spirit.

Are there few opportunities to work on these lines now in sight? Few churches which fulfill this ideal? This very scarcity emphasizes the call, demonstrates the need. Man still stands on the outer rim of an untamed and unsanctified Europe of the spirit uttering the Macedonian cry to the Paul of today, "COME OVER AND HELP US."

The Paraders and the Law-Makers

The parade as a social function probably has reached its climax, and as a strenuous industry of the leisure class, overreached itself. The men and women who sweat every day in the year have had their amusement over the one-day achievement of tender feet as bearers of the United States flag to the music of the band and along the best paved avenues and boulevards of the "great centers of influence." The sight of the President of the United States marching gayly with a little flag over his shoulder in the streets of Washington was more calculated to arouse merriment and provoke flippant comment and suspicion than to inspire recruits.

Be this as it may, the following correspondence will interest our readers.

On the 31st of May, anticipating the Chicago parade, the Editor of UNITY sent an autographed copy of the letter printed below to every member of Congress in both houses, 531 in all. Very many courteous acknowledgments of the same were promptly received. All were courteous, some, as might be expected, neutral, but many contained frank comments, some of which we print below. Of course the names are omitted, respecting the confidence of private correspondence, but in view of the studied bias of the leading newspapers of the country, and the small publicity given to those who distrust the sanity of these patriotic "shows," the comment coming from the lawmakers of the United States is noteworthy. Conventions are past. Both parties have worked the Preparedness plank to its maximum. The November elections will pass. Much preparedness noise is yet to be heard by the American people, but after it is all over the question of enlistment, the construction of the much called for adequate army still will remain a task. There will be plenty of men who will be

ready to spend all the money voted for armament on sea and land, but how many of these paraders will enlist? But here is the correspondence:

The Letter

Dear Sir:

As a Member of Congress you will soon be assailed by some more "unanimous" resolutions concerning "Preparedness" from Chicago. The great "Parade" designed to impress the law makers at Washington, will have been pulled off and duly reported. As one of a vast host of the people of Chicago, who are not "in the Parade" or who are in it largely for spectacular, holiday, and competitive purposes, I beg leave to call your attention to the obvious fact that when closely analyzed this "Parade" is being chiefly promoted, organized and the necessary enthusiasm manufactured by bankers, capitalists, employers of labor, politicians and other "leading citizens" who, if history proves anything, are not the ones who are going to the front should the "dire necessity" arise nor the ones who are expected to constitute the "adequate army" begged for. Please note the fact that the laboring men, the social workers, and the bulk of the ministers and churches of all religions, the growing forces of the socialists, single taxers and other progressively minded men are not in this "Parade" to any great extent, and that the leading papers who have backed this "Parade" with a strange "unanimity" have either studiously ignored or misinterpreted the convictions of these protesting forces. The alleged "unanimity" of the clubs and other organizations that has been reported to Congress has been more political than philosophical. I have addressed several of these clubs on the questions involved and have abundant reason to know that there exists in all of them healthy differences of opinion and a strong undertow of distrust of the present hysteria of alarm and the attendant, unpatriotic abuse of our existing army and navy.

On behalf of the alleged "sissies" and molly-coddles" which, spite of all ridicule, represent a large amount of good red blood and a goodly number of able bodied banner bearers for the United States of America, I would respectfully petition that all further Congressional action concerning the increase of armament and armies be postponed until after the disturbing presidential conventions, and if possible, until after the final autumn election when the atomsphere will be much clearer and many of the confused and transient forces now operative will be eliminated.

Abraham Lincoln Centre, Chicago, May 31, 1916.

Some of the Replies

From a Member of the Senate Committee on Naval Affairs:

No doubt your analysis of the "preparedness parades" that are being pulled off in all the large centers is accurate; and special interests are contributing to the campaign for having the United States Government spend large sums of money to prepare for war. I am sending you under separate cover a speech I made in the Senate some time back which explains my own attitude. As member of the Senate Naval Committee, I shall devote all my energy to secure for our country a navy second only to that of Great Britain. I do not want the first navy in the world, but I do want the best navy as far as it goes.

Japan and Germany might make a combination against us, and such a combination would give us a great deal of trouble, besides causing great loss to the country. I leave you to fill out the picture after reading my speech.

I am taking the liberty of sending you the addresses delivered by the President, Secretary of the Navy, and Superintendent of the Naval Academy at the Academy on June 2nd. If after reading these you care to write again, I will be glad to hear from you; and whether I agree with you or not, or you agree with me, we will both be no worse off for the exchange of views. I should judge your strong point to be common sense, and I claim to have that, and duty for my only guides in public affairs.

From a Member from Indiana:

Your letter of May 31, calling my attention to parade here, etc., received. Let them parade, it will have no effect whatever upon me. Your ideas are absolutely right.

I hope you will stand pat on this wild-eyed, blood curdling idea of preparedness.

Congress is not going to go wild on it. We will be very mild and conservative when it is all put over.

A Member from Wisconsin writes:

If these preparedness parades have for their purpose the stimulation of enlistments in the army and navy, they may have a legitimate purpose and I would suggest that should Chicago have a preparedness parade, the War and Navy Departments establish at the point where the parade will be disbanded, recruiting stations where opportunity will be given to all those in the parade with the necessary physical and age qualifications to enlist. This would be a test of their patriotism.

I have not been stampeded by the preparedness movement and voted against the Kahn amendment increasing the regular army to 200,000 men, when the Hay bill was under consideration in the House, and I voted against the Senate provision for 250,000 men.

A Member from Texas writes:

Soon after I read an account of the big display made in the City of New York, I wrote to the Adjutant General of the War Department to find out how strongly they were backing up their pretenses by actually enlisting in the Army, and I was informed by the Adjutant General that enlistments in the Regular Army for the New York recruiting district in the year *1915* totaled *373;* and that enlistments for that same recruiting district in *1916* totaled *253* (or a falling off of about 33⅓ per cent), and this despite all their talk and marching and noise in reference to preparedness. You are also probably aware that notwithstanding on March 17, 1916, Congress authorized an increase in the Standing Army of 20,000 men for immediate use on the Mexican border, we have been able to only recruit a little more than 8,000 of this number despite the fact that there is prospective need for these troops along the Mexican border.

I merely metion these facts for your information in order to show that those who are denouncing as "sissy and molly-coddles" all those who are not hysterical about preparedness are, in fact, not enlisting themselves and are spending all their effects in talk and noise.

A Member from California:

I sympathize entirely with the views expressed by you in your letter. The people of this country are allowing themselves to be greatly deceived by the strenuous efforts that are being made for preparedness.

Of course we should be reasonably prepared in such way as may be necessary for the protection of our country in time of need but there is absolutely nothing that I can see at the present time to call for any such hysterical efforts to bring about the extraordinary degree of preparedness that is being sought by a good many people, most of them selfishly interested in bringing it about. The effort to impress Congress by such means as this will, I am sure, be a failure. Some of the members who are seeking re-election may give way to this effort because of the supposed popularity of the movement with a hope of thereby securing some additional votes but I hope they will be few in number.

It is a subject that should be treated calmly and patriotically and not hysterically as is being done at the present time. There will probably be no further legislation affecting the army during this session. The army bill has already passed both Houses, as you undoubtedly know, and is before the President for his signature. It is not satisfactory to anybody. It does not afford a force sufficient to defend the country against war with any other nation and creates one

altogether too large for times of peace. It is a compromise and has been brought about largely by interested parties and made a political measure.

I should be glad if legislation of this kind could be brought about at a time when it could receive calm and unbiased consideration which is impossible under the present condition of the public mind.

Another Member from Wisconsin writes:

Your circular letter of May 31st on the preparedness business received. While I do not question the sincerity of many of those who are engaged in the work, it does strike me that there is much hysteria and needless national disturbance over present conditions. As a philosopher and student of human nature you are in a position to understand just how easy it is for nations to be thrown into war, when such influences are exerted.

I have wondered if the parade such as you mention would muster their full quota, providing everyone who marched was required to pledge himself to a period of military training every year and to answer the first call for troops made by the President, in case of actual disturbance. You might suggest that in order to furnish a nucleus for the "second line of defense" muster rolls could be placed in the hands of those organizing the parade and thereby a genuine stimulus given to enlistments. During the last 60 days only about 7,000 enlistments could be secured in the regular army, indicating that the military enthusiasm follows actual service along the Mexican border.

A New York member writes:

I will keep up the fight against this mania of fear and truculence, in the certain knowledge that the American nation will presently be ashamed of the work of this Congress and of the hysteria which has prompted its acts.

I wish you all possible strength in the campaign you have undertaken. It is my belief that the voters of America will register at the polls this year a protest against militarism and a demand for international co-operation to banish war, such as will startle the most conservative.

An Illinois Member writes:

I have voted during the present session and during previous sessions of Congress in favor of increasing both our army and our navy because I have wanted to err, if I erred at all, upon the side of national safety, but I have never undertaken to scare my constituents into support of such a policy. Instead I have always argued in support of the superiority of our present means of defense and have called attention to the lessened danger of attack in the future because of the fact that the European War will leave all of the nations involved so overwhelmed with indebtedness and so burdened with armless, legless and sightless men that they will not want another war with any country for a number of generations.

From a Texas Member is the following:

I am glad to have your letter and shall send you under another cover a copy of a speech which I delivered a few days ago on this subject. It is my judgment that the people of this country are going to have to very closely organize and make a determined, persistent fight for some years before the wild and extravagant expenditures on military affairs will be stopped.

From a Member of Committee on Naval Affairs:

I have yours of the 31st relative to the proposed parade of the propagandists to stir up a false sentiment among the people in favor of their pernicious scheme to harness this country with militarism. I agree with you that the great masses of the people are truly not in accord with this proposition, and have and shall continue to do all I can to prevent the materilization of their vicious plans here in Congress.

From a Member of the Committee on Interstate and Foreign Commerce:

I am satisfied that you are correct in regard to your views as to the sentiment on this ultra preparedness proposition. There is little question but what there is a determined propaganda to develop sentiment along this line, which brings about these various preparedness parades. You are right in your views, of the desirability of postponing action on the preparedness question until after the disturbing features of a political campaign. I regret to advise you that it positively cannot be done.

A Member from Virginia writes:

I have received your letter which finds me at home. I agree with you very thoroughly that the present attitude of a portion of the public towards preparedness is largely due to the hysteria created by an insidious and well financed propaganda of misinformation and misrepresentation. The general public is nothing like so aroused on this subject as the city newspapers and "leading citizens" fancy that they are. I notice that the advocates of moderation who are willing to go to the people in their districts on that platform are successful. A few days ago Mr. Kitchin of North Carolina, who has been accused of misrepresenting the sentiment of his district, was re-elected in a hot campaign by a large majority. If we could only pass the election we would be able to enact a moderate bill.

"The Bloody Five"

Mr. Charles Evans Hughes, in his statement accepting the presidential nomination tendered him by the Republican Convention, gave expression to his belief that we have nothing to fear from militarism in this country, since all that is characteristic of militarism is from its very nature alien to the spirit of democracy. It would be easy to answer this somewhat astounding assertion from the standpoint both of philosophical theory and historical experience; but better is it to refer to the actual facts of contemporary life. Militarism is no longer a question of future hope or fear. Militarism is already here—it has "arrived"—the battle for the life of democracy against the most insidious and powerful foe that democracy has ever been called upon to face, is "on." This is true at least here in New York State, as witness the five laws enacted by our recently adjourned legislature, approximately dubbed "The Bloody Five!"

Two of these five laws, be it said, are of comparatively small consequence, save as they are symptoms of the fever which is today raging in the veins and arteries of American public life. One, called the Stivers Act (Senate 1814), raises the strength of the New York National Guard to 23,000 men and adds machine gun companies to the infantry and cavalry regiments already existing. The second, also introduced and sponsored by Mr. Stivers, has to do with certain eligibility requirements for officers in the naval militia.

The other three laws, however, are of a different and much more serious character. It is these which have given the grewsome sobriquet of "bloody" to the entire group.

The first of these laws, again a Stivers bill, is entitled "An act to amend the military law in relation to the reserve militia." In essence it is a law of universal conscription. Dividing the militia force of the State into two parts, the active and the reserve, the statute then goes on to give the Governor absolute power to draft into the reserve militia, at any time that he may see fit, just as a court drafts citizens for jury duty, as many citizens as may be necessary to fill up or expand the ranks of the active force. "New York State," says Mr. Darwin J. Meserole, a well-

known, lawyer, in interpretation of this law, "has done in times of peace what the English lawmakers in Parliament did not dare to attempt until the greatest war in history had been waged for twenty months and until England's very existence as a nation was in imminent danger. . . . (It has given) the Governor not only power in times of invasion, insurrection or riot to draft into the National Guard of the State every male citizen, but also to draft citizens at any time when he may deem it desirable, to complete the complement of the National Guard and naval militia. It can, I think, be truthfully said that no such autocratic military power has ever, in this country in times of peace, been placed in the hands of one official—and this is done when the President has reiterated that there is no enemy in sight and no one expects this country to be invaded."

The second bill, called the Slater law, is entitled "An act to amend the military law, in relation to a military training commission, and to military disciplinary training, and making an appropriation therefor." This innocent looking measure has for its object nothing less than the introduction of systematic military training into every public and private school for boys within the borders of the State. Section 27, as amended, provides that "all boys above the age of sixteen years and not over the age of nineteen years, except boys exempeted by the commission, shall be given . . . military training . . . for periods aggregating not more than three hours in each week during the school or college year." Section 28 carries on the good work into the vacation period, providing that "within the limits of appropriations therefor, the commission shall establish and maintain State military camps for instruction for field training of boys who are physically fit and above the age of sixteen years and not over the age of nineteen years, and who are accepted by the commission." This, in its essence, is a drafting measure, like the Stivers bill. It is conscription for boys—a movement not yet attempted, even under present conditions, in the belligerent countries of Europe!

The third law, called the Welsh bill, provides, innocently enough to all appearances, for physical training for all boys and girls in the schools of the State. The significance of the law becomes apparent, however, when it is seen that the regulation of this training is placed under the direction of the State's military training commission. Such training shall be provided, says Section 695, "as the regents after conference with the military commission may determine."

It is interesting to note that these sweeping measures were enacted by the New York Legislature without public hearings, and with so little notice in the public press that few people knew what was being done until the bills were laid upon the Governor's desk for signing. Then the State woke up; but before any agitation could be started, or effected, Governor Whitman affixed his signatures—and the monstrous plot of the militarists was consummated.

But the end is not yet! The attempt to enforce the Stivers bill, providing for drafts into the militia, upon labor, will in all probability stir up such a revolt as this State has never seen. The attempt to thrust military training into the schools has already aroused bitter opposition. "Physical training," said Dr. Felix Adler, a few days ago, "is all right, but military training all wrong," and he expresses his intention, if possible, of keeping this military training out of his great Ethical Culture School on Central Park West. The Quakers, who maintain several of the best private schools in the State, have already made definite announcement that under no circumstances will they allow the Military Commission to interfere with the curriculum of their institutions. And already a State committee, with powerful backing, has been organized to work night and day, summer and winter, for the immediate and absolute repeal of all these five measures. The fight is on, and this autumn will undoubtedly see such a struggle for civil rights and free conscience as America has not witnessed for generations.

Meanwhile it behooves other states to take due note of what has already been accomplished in New York, and what is threatening them in the future. For the military machine will gain its strangle-hold of New York, we may be sure, only to extend this strangle-hold as fast as possible to other states. Again, as so many times in the past, "eternal vigilance is the price of safety."

JOHN HAYNES HOLMES.

Church of the Messiah, New York City.

DOUBT.

But stay—
Good preacher, grant you believe—
Oh! I'll not quarrel with that!
So, granted—can you clear for me
All my grave doubts?
Nay! Close your books,
I want your convictions,
Not those that others wrote long years ago.
What! You are still? No answer?
Can it be you have no firm convictions of your own?
Ah, now you speak—but it is just to quote!
Oh, preacher, you may think me mad indeed,
Yet I do swear that my belief
Hath more foundation, far, than yours!
You gasp? But listen, then,
Life is my God—the greatest God of all!
Life enfolds all. It gives us breath and heart,
It gives us food for thought and punishment
If we should need it! Life itself
Is Hell and Heaven both.
Life gives us pain and gives us poignant joy!
And if we live for Life alone,
If we live richly, fully, bravely, well—
E'en though the end be failure, yet indeed
Life is success. What matter the hereafter?
Gone, preacher? May your prayers bring peace!

—ELANETTE SOLLITT.

America must recognize that militarism cannot be abolished by prayer or fasting, but only by a reasonable counter-proposal. America must have a working army. Every girl, as well as every boy, should be a conscript to public service. A year of each young life should be given to public works. This will incidentally inculcate a sound patriotism harmonious with universal, as well as national, well-being. It will take care of the surplus labor that makes a fringe of poverty choking the life of each community. It will furnish an opportunity for vocational training in which young people can experiment in life and the nation select its soldiers, engineers, nurses, and social workers. No man shall be set aside primarily for murder. The army shall be a working army, not a standing army. CHARLES ZUEBLIN.

Neutral Conference for Continuous Mediation

The material submitted herewith to members of the Henry Ford Peace Expedition and to other friends of the Neutral Conference for Continuous Mediation is sent in the hope that each recipient will give the widest possible publicity to the facts contained therein, and will thus help to build up an intelligent public opinion in America on the international movement now under way in Stockholm.

The Neutral Conference as first constituted consisted of five representatives each from Denmark, Holland, Norway, Sweden, Switzerland and the United States. Every effort was made also to secure a delegation from Spain, but the difficulties of communication and transportation were such that up to the present moment it has proven impossible to secure the active co-operation of Spain. Negotiations are still in progress.

The first meeting, informal in character, as only the American and Swedish representatives were present, took place on February 10th. By the 15th representatives of Denmark and Norway had also arrived. These were added to by the Swiss on February 28th and the Dutch on March 3rd. Continuous meetings were held until April 15th, when the final daft of an APPEAL TO GOVERNMENTS, PARLIAMENTS AND PEOPLES OF THE BELLIGERENT NATIONS was completed and given to the public through the newspapers, and personally delivered to the accredited representatives of the Belligerent and Neutral Nations at Stockholm.

The Appeal to the Neutrals.

From the very beginning the members of the Conference deemed one of their most important duties to be that of embracing every opportunity for urging upon the Neutral Governments the desirability of joint mediation. An Appeal to the Neutral Nations represented at the Second Hague Conference, begging them to call an official neutral conference, was therefore drafted and completed by the middle of March, at which time a meeting of the representatives of the three Scandinavian Governments took place in Copenhagen. To this meeting a deputation from the Conference was sent to present this Appeal. It was received by the Danish Secretary of State in the name of the three Scandinavian Governments and entered upon the official minutes.

Official recognition was thus for the first time given to the Neutral Conference. A delegation next waited upon the Minister of Foreign Affairs of Sweden at Stockholm and at Christiania upon the Prime Minister, the President of the Storting, and the Minister of Foreign Affairs of Norway. The reply of the President of the Storting was especially significant. He stated his sympathy with the object of their visit and consulted the Vice-President of the Storting. They agreed that the Appeal should be laid before the Parliament. And they intimated that the question might be reached during the present week.

(1) The President said that very great disappointment was felt by members of the Norwegian Government and Parliment in the failure of the United States to lead neutral nations in this matter of a conference of the neutral powers. Obviously the United States occupies a position less difficult and delicate than that of the European countries. The President felt not only that the United States ought to lead but that the United States could lead. And he intimated that in his mind there was no doubt that, if the United States offered such leadership, European nations would readily respond.

In general it may be said that all the Governmental Representatives visited stated that their governments were ready to do everything within their power to mediate whenever the occasion presented itself. In this connection it may be well to state that, when the General Secretary, Louis P. Lochner, and Harry C. Evans, a member of the Expedition, were received by the Minister of Foreign Affairs of Switzerland shortly before the opening of the Neutral Conference, that official, too, showed a decided sympathy with the idea of neutral mediation, but regretted that his country was too small a power to take the initiative.

(2) "Personal Delegations also waited upon the representatives of the other Neutral Governments resident at Stockholm, and transmitted the Appeal to Neutrals to them. They were received in every case except that of the United States Minister, who stated that he had instructions from his Government not to recognize the Neutral Conference. That this was humiliating to the American Members of the Conference need hardly be emphasized."

One direct result of the Appeal was the fact that Mayor Lindhagen of Stockholm, one of the Swedish Delegates, introduced a bill in the Second Chamber of the Riksdag, urging the Swedish Government to call a Neutral Conference. The bill passed the lower house unanimously and secured a substantial vote in the upper house. A similar bill is now pending in the Norwegian Parliament, introduced by the State's Attorney Haakon Loken, another member of the Conference The question of a Governmental Neutral Conference will also come up in the Spring Session of the Swiss National Council at the instigation of several Swiss members of the Conference.

The amount of publicity given to the Appeal to the Neutrals was extremely gratifying. Its full text appeared in each of the European Neutral Countries represented at the Conference and copious extracts in the belligerent press on both sides.

Request to the Belligerents for Facilities of Travel.

Soon after its constitution, the Conference sent a delegation to the Ministers of Austria-Hungary, France, Germany, Great Britain, Italy, Russia and Turkey, resident in Stockholm, to request that no obstacles be placed in the way of Envoys of the Conference that might be sent into these countries to interview leading statesmen. The British Minister stated that he was not at liberty to receive a deputation without first communicating with his Government at London and receiving express instructions on this point. A little later he informed the Conference that, acting on instructions from His Majesty's Government, he now had the honor to invite a delegation to visit him. This incident was commented upon by the whole European press as of more than passing significance.

The Appeal to the Belligerents.

Perhaps the most important work undertaken by the Neutral Conference is the draft of an Appeal to the Governments, Parliaments and Peoples of the Belligerent Nations. It occupied the attention of the Conference from the beginning of March to the 15th of April. At first a smaller committee worked out a preliminary draft; experts from various belligerent countries, among them especially Sir Gilbert Murray of Oxford, the well known defender of Sir Edward Grey's foreign policy, stated their point of view before the Conference, and finally the whole Conference debated every phase and clause in full session. As six languages were constantly used, and consequently much time was consumed for interpretation, it is not surprising that the document in its final form perhaps does not disclose to the uninitiated what labor was spent in harmonizing conflicting points of view and in securing the adherence to the document of all but one member of the Conference.

The Appeal to the Belligerents represents an honest attempt to start a discussion of peace terms among Belligerents and Neutrals alike. The proposals put forward are not submitted dogmatically, but rather in the hope that from the discussion which the members expected would result some rational basis of agreement might be reached. The members were well aware that in putting forward concrete proposals they would lay themselves open to criticism on both sides. At the same time they realized that someone must make a beginning, even in the face of certain criticism.

The publicity given the document exceeded the expectations of the most sanguine members of the Conference. Not only was it published in full in the Neutral Countries,—a fact not to be underrated when one considers the scarcity of paper in Europe during the war—but its publication in full was permitted both in Germany and Great Britain. At the present writing it is not known to the Conference whether it also appeared in other Belligerent Countries. Such important papers as the *Berliner Tageblatt and Vorwarts* published the full text with editorial comment.

(3) The interesting thing in this connection is that members of the Entente believe the document to be violently pro-German, while the press of the Central Powers is no less emphatic in charging the Conference with being pro-Ally. Whatever the merits or demerits of the document, the members feel that they have started something.

This second document addressed to the Belligerent Nations was delivered to the representatives of the warring countries accredited to Stockholm, and was in addition mailed to each Government and Parliament of the Belligerent Countries. A copy was also sent to each Neutral Government as a matter of information.

Creation of a Central Committee of Twelve.

After the two Appeals had been completed and published, the Conference resolved to reorganize and constitute a Permanent Working Committee of twelve members, two from each of the six Neutral Nations, to direct the work of Mediation, Propaganda and Scientific Inquiry. It was found that the cumbersome body of almost thirty delegates was too unwieldy for quick, decisive action such as is necessitated at a time when twenty-four hours may bring about a complete change on the international horizon. This Central Committee will therefore sit herafter at Stockholm, or such other city as may become the future seat of the Conference, and will remain in intimate touch not only with the remaining members of the Conference who have returned to their respective countries, but also with the peace movements throughout Europe, and with such international bodies as the Esperanto and Ido Societies, the International Socialist Bureau, the Central Organization for a Durable Peace, the Co-operative Association, the International Council of Women, the Trade Unions, the Inter-parliamentary Union, and the like.

Switzerland: J. Scherrer-Fullemann, National Councilor (Senator) from St. Gallen and President of the Swiss Group of the Interparliamentary Union; Emil Gottisheim, of Basle, National Councilor (Senator) and prominent barrister.

Denmark: Kristoffer Markvard Klausen, Town Councilor, member of Danish Parliament; Professor Fr. Weis, author and publicist.

Sweden: Burgomaster Carl Lindhagen, member of Parliament and Social Democrat, active in all peace work; Dr. Hans Larsson, Professor of Philosophy at the University of Lund and leading member of the Liberal Party.

Holland: Dr. Walter Beek-Muller, Professor of International Law at the University of Rotterdam; Mrs. Bakker van Bosse, lawyer and peace worker, member of Anti-Oorlog Raad.

Norway: Rev. Eugene Hanssen, member of many peace movements and prominent in social works; Dr. Nikolaus Gjelsvik, Professor of International Law at Nobel Institute, author of many legal treatises.

United States: Professor Emily Green Balch of Wellesley College, Professor of Political and Social Science, member of International Women's Congress at the Hague in 1914; Dr. Charles F. Aked, clergyman and journalist.

Mr. Frederick H. Holt of Detroit continues to act as the representative of Mr. Ford in charge of the business administration, and the undersigned as General Secretary of the Conference.

An Enquete Concerning Terms of Peace.

(4) The first task undertaken after the reorganization was that of conducting a symposium on the proposals put forth in the Appeal to the Belligerents. Leading men and women in the Neutral Countries are now being interviewed and asked to express themselves, it matters not whether for or against. The main thing is to initiate discussion, "so that a definite world opinion may be created and constructive thought focused upon the problems of the world war. These expressions will later be gathered together and issued for general distribution."

Demonstrations on May 18th.

May 18th was next seized upon as an objective for concrete action. It will be remembered that it was on May 18th, 1899, that the first Hague Peace Conference was convened. On the anniversary of this epoch-making event, simultaneous mass meetings are to be held in scores of cities throughout neutral Eu-

rope and, as we hope, in the United States also, for the single purpose of urging the Neutral Governments to convene a Conference for Mediation. The administration of this gigantic undertaking is in the hands of the Neutral Conference in Stockholm.

Delegation to the Pope.

Steps are now under way for sending a personal delegation to the Vatican. It will be remembered that both Cardinal Gibbons and the Papal Apostolic Delegate at Washington were visited by Mr. Ford and the General Secretary just before the sailing of the "Oscar II," and were given every assurance of the sympathy of these two prelates. The delegation to the Vatican will seek to bring about a correlation of the efforts of the Pope and of the Neutral Conference for Peace.

The George Brandes Appeal.

George Brandes, the distinguished Danish man of letters, has been secured to write an appeal for peace which is to be undersigned by some twenty-five of the best known men and women in the world, especially from the belligerent countries. It is hoped that by uniting the master minds of our age on a common message of humanity, an important step will be taken to bind together again the international bonds that have been rent asunder by this fratricidal war. As soon as the signatures are secured the Appeal with signatures will be given the widest publicity.

Future Lines of Activity.

The work will now follow three main lines. The first of these will be "Mediation." Not only will envoys be sent wherever feasible into the Belligerent countries to ascertain as fully as possible the mind of the countries at war, but the Conference will also try to bring together under its aegis personalities of influence from both belligerent groups—men not officially connected with government circles. Men thus brought together unofficially to "talk things over" cannot but exert an influence upon their surroundings that will slowly make for mutual understanding among belligerents.

Secondly, the work of Propaganda, exemplified in the May 18th Demonstration and in the George Brandes Appeal above mentioned, will be extended and amplified. The majority of the Conference have from the very first believed that the greatest weapon of any neutral effort is publicity, and even the more conservative members have been brought to see the importance of publicity as a means of arousing an intelligent demand for an early and reasonable peace.

Thirdly, there must necessarily be a certain amount of Scientific Inquiry and Study. By this we do not mean that the members of the Central Committee are to abandon their program of activity and assume the functions of a Study Congress. Rather will the members invite men of learning to submit expert testimony on such intricate problems as, say, the Balkan Question.

The work of the Conference is obviously barely begun, but it is markedly gaining respect and confidence. It occupies a unique position as the only international body actively endeavoring to be of service during the war. Every mail brings suggestions for future work, often from the most unexpected quarters. It is a constant source of inspiration to the members to note how governmental personalities vie with the humblest men in the street in offering constructive suggestions.

The Conference is also becoming a Mecca for representatives of the oppressed European nations. From various countries envoys have come to us begging for an opportunity to present the claims of their country to the Neutral Conference. One of these came many miles over the ice and snow on skees, crossing the frontier at the risk of his life, not daring even to tell his name. He asked that to the Conference he might be "The Nameless One" and that his coming remain a secret until after ten days had elasped and he had had sufficient time during which to return to his own country. He spoke before the Conference through an interpreter, and the simplicity and pitifulness of his story were touching.

The Conference has been sitting, since its organization, in the Swedish capital, where it has commodious quarters and a staff of secretaries, interpreters and other executive assistants in the Grand Hotel. Stockholm during this war is one of the most international cities in the world. Government agents, diplomats, men of commerce and of science are constantly passing through it, or are making it their rendezvous for these preliminary negotiations which, unknown to the public, take place at frequent intervals. It is by no means certain, however, that it will seem wiset always to sit in Stockholm. It may be decided to move to Berne, the Hague, Copenhagen or Christiania, or it may prove advantageous to sit successively in different cities.

(5) For sometime it was difficult to get the newspaper world to distinguish between the Henry Ford Peace Expedition and the Neutral Conference for Continuous Mediation, often and naturally known as the Ford Conference, from the name of its generous supporter. It is sufficiently obvious that the character, constitution and purpose of the two undertakings are very different. The first was an American pilgrimage, its aim was to concentrate and symbolize the feeling against war. The second is a selected, representative, international body for deliberative and mediative work, working both on public opinion and through governmental channels. AMERICANS ARE VERY SCEPTICAL AS TO THE POSSIBILITY OF UNOFFICIAL PERSONS COMING INTO CONTACT WITH GOVERNMENTS, BUT GOVERNMENTS ARE VERY HUMAN, AND IN THE MAELSTROM OF WAR ARE WILLING TO CATCH AT ANY STRAW AND TO HEAR OR COMMUNICATE INFORMATION IN ALL SORTS OF INFORMAL WAYS whenever they see any chance of anything proving of service.

LOUIS P. LOCHNER,
General Secretary Neutral Conference.

AN APRIL SHOWER.

She loosed her hair, and as she downward brushed
The gems that in her tresses had been strung,
Cascades of pearl through bosk and bracken rushed;
To new-split buds, large opals, quaking, clung,
She bound her locks anew, with brilliant band—
A rainbow curved above the dripping land.

—Harriet Whitney Symonds.

THE SUNDAY SCHOOL

The Growth of Christianity

Stepping Stones Across the Centuries from Paul to Luther

Being the Sixth Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as given by Jenkin Lloyd Jones to his classes at the Abraham Lincoln Centre

Prepared for UNITY by Miss May Johnson and Mrs. William Rothmann

XVI.

Abelard 1079-1142

The rise of intellectual activity.

Mr. Lewis B. Fisher, Leader

"I understand that I may believe."—Abelard.

How is a human being to know what is true in religion? There are three answers to this question.

First: There is authority. We must believe what we are told by authority. To the Catholic, the Church is authority; to the Protestant, the Bible. About the year 600 saw Christian theology stated by the church about as it has been since. Augustine, the great name in this connection, saw that the great masses of men of all races, opinions, tempers and habits could only be held in check by Authority. To him God was a Roman Emperor in the sky, the supreme sovereign of the universe, and the earthly representative of God was the church. Perhaps Augustine was right. No student of the history of the Middle Ages can fail to see that nothing could hold together with any semblance of unity that awful welter of human beings except the absolute authority of the church. Then as now the religion of authority is likely to become a religion of externalism and in the Middle Ages it did become a religion of ritual, forms and ceremonies. Inside the church you are saved, no matter how bad you are. Outside the church you are lost, no matter how good you are. During those ages Popes, priests and monks worked this authority and are working it yet, and it has its place.

II. The second way to know what is true is mysticism. It is an immediate experience of the soul, appeals to the feeling. To know God we must get rid of the sensuous, the outward; we must get rid of the intellect as well. When we emtpy ourselves He fills us. Augustine, who sometimes stands for rigid outward authority of the church, and at others for the most beautiful mysticism, cries, "Thou hast made me for Thyself O God, and I never rest until I rest in Thee." Bernard of Clairvaux and St. Francis are the names of the greatest mediaeval mystics.

III. The third way by which we may know religion is to use our reason. The first name to be mentioned among the many of the Middle Ages, who claimed the right to reason, is that of Peter Abelard. The church said, "Obey me;" Bernard said, "Feel;" Abelard said, "Think."

Abelard was born in what is now France in 1079 of good parents. His father, who was a Knight, but had been a scholar, wanted his son to be a scholar. The famous Roscellin was chosen as teacher. The seven subjects taught then—all of which Peter probably studied—were grammar, rhetoric, dialectics, music, arithmetic, geometry and astronomy. While this sounds like a liberal education, it is probably true that very little was known or taught about these things. Somebody says they were taught numbers so they might compute the number of lost and saved, astronomy to tell when Easter came, and music to sing the Psalms. A priest must know how to understand the Bible and Augustine and Origen. Translations of some of the Greek and Latin classics were available, but not until the Fourth Crusade were the originals brought from Constantinople.

Roscellin made Abelard the first man in Europe as a debater. He taught him dialectics or the art of debating so well that in a few years the pupil argued the teacher off the map. In this study of logic or dialectics the idea was not so much to get at the truth as to beat your opponent. In Socrates' days those so trained were called Sophists.

Thomas Davidson says that Roscellin taught Abelard two terrible lessons: 1st, that universals are mere names and not realities; and, 2nd, that the human mind is the judge of all truth. What was there terrible in these lessons?

In those days of real sport men debated on three excellent subjects: Realism, nominalism and conceptualism, excellent because impossible to determine. Take tree as an illustration. A realist believes not in any particular tree, but in universal "tree" that includes all trees. He believes that universal ideas have a real abstract existence. A nominalist believes in the particular tree, there being no universal tree apart from individual trees. To a nominalist universal ideas are simply names and have no real existence. Abelard became a conceptualist. To him universal ideas were simply mental concepts, expressing resemblance but had no external abstract existence.

We know individual good men—Paul and Peter. But is there a Universal Good, an eternal righteousness over and behind and within all good individual men? Is the Trinity three individuals only, with no universal behind them? Then you have three Gods. Is there a universal humanity back of all individuals? Then there might be a Fall. If a universal church, there can be popes and authority. Roscellin thought that since universals have no real existence,—are but concepts of the human mind,—then each human mind creates, measures, judges all that is, thinks as it pleases.

It made an immense difference in those days whether a man was a nominalist or a realist and it makes some difference yet. Roscellin sent his brilliant pupil out into the world, the real school, as a rationalist, an asserter of the human as against all the authority and mystics of the universe. This man stood for one idea. Today we are beginning to see that authority and mysticism and rationalism should work together. The modern man wants all the noblest authority, the finest mysticism, all the brightest, keenest reason available.

Abelard's next teacher was William of Champeaux, a realist. A rivalry between teacher and pupil resulted in separate schools and the disappearance of Champeaux. Anselm of Laon, a famous realist, Abelard studied with and argued to a finish. He began to feel himself superior to everybody he knew and

everything he knew, although he never broke away from the theology of Augustine, but simply undertook to show that religion must be tested by reason and not by authority.

Under this vanity of victory Abelard's purity, which he had always maintained, gave way. Just past seventeen, innocent, unsophisticated, womanly human, his beautiful pupil, Heloise, niece of Fulbert in whose house he lived, attracted the man of forty supposed to be past the age of romance. He looked basely on this young girl. It was Faust and Margaret again. A son was born who grew to manhood but died practically unknown. In those days a scholar might make illicit connections but must not marry if he wished advancement, and Heloise was not willing to block his path to greatness. But Abelard's nobility begins to come out. Somehow this nominalist is getting up against some awful authority, the strange reality of universals. He insists on marriage and Heloise entered a convent as novice. Her friends, feeling that she had been deserted, not knowing of the marriage, vowed vengeance and made a brutal attack on Abelard. Overwhelmed with shame, remorse and despair, he asks Heloise to take the veil and he enters a monastery.

Reason divorced from authority or mysticism had done its worst. Fulbert, with authority but not reason or mysticism, had done his worst. Abelard found no peace in the monastery. The monks knew authority but they knew no reason and no mystic feeling for God. They were swine.

Abelard was arrested, made to burn his books with his own hand. So persecuted was he that he thought of fleeing to the Moslems. In his extremity he built a mud hut to which he retired, which afterward grew into a permanent building, the Paraclete. This property he afterwards offered to the sisterhood of which Heloise was Prioress. A papal bull awarded it to her and for six hundred years it remained a famous convent.

In 1132 he wrote his famous book, an account of his life, "The History of Calamities," one of the two or three great books in which a human soul lays itself bare to the whole world. Somehow Heloise sees a copy and the correspondence follows which all the world knows and loves, The Letters of Heloise and Abelard. In one of these letters Heloise said, "As a member of the species woman, I am the Lord's, as Heloise I am yours," which was and is and always will be feminine nominalism.

Abelard's final opponent is Bernard, the Mystic, the Orator of the Second Crusade. After much bitterness a reconciliation was affected, and Abelard's closing days were quietly passed in meditation and prayer. He died in April, 1142, was first buried in St. Marcel, but his body was afterward removed to the Paraclete, where later Heloise, world famous for learning, virtue and saintliness, was laid beside him, and the legend says he opened his arms and clasped her to his bosom.

Though Abelard sinned he tried to make amends. We must admire him for the unspeakable service he rendered to the human race in standing for our right to think, in an age when authority and mysticism held the whole world in bondage. While he did not push his own principles of reason in religion very far, he began to blaze the trail which we have seen grow into the kings highway.

Perhaps no man, mediaeval or modern, has ever properly interpreted these three principles of religion in a truly balanced life. But of all known persons did not the Carpenter of Nazareth best blend Authority, Mysticism and Reason?

Thou shalt love the Lord thy God with all thy heart, and with all Thy soul (mysticism), with all thy mind (reason), and with all thy strength (authority), and thy neighbor as thyself.

QUESTIONS.

(1) What three ways are shown true religion?
(2) Name one of the first great authorities in the Catholic church.
(3) Two great mystics.
(4) With whom was Abelard contemporary?
(5) What subjects were taught in his time?
(6) What was occasion of writing of Abelard and Heloise letters?

The Building of the Nation

(Extract.)

We know in our hearts what America means. The problem is to teach it to our fellows; to share with them an understanding and an appreciation of it; to unite with them in an expression of it. We wish to build a nation fit to serve; a nation that does not find its end in its own aggrandizement, however great that be; a nation that cannot find its purpose complete in amassing all the wealth of Golconda, but that can only achieve its aim by carrying a message to mankind of what has been found possible on this continent. Saxon and Celt, Teuton and Slav, Latin and Hun, all are here not as aliens but as citizens; not as immigrants but as members of a body politic which is new in conception in human history, as it is new in its thought of its high purpose. Can America integrate itself at this crisis; can it show that here is a nation which, out of various and varied ethnic elements, can be brought into a genuine unity by devotion to high principle and by moral purpose before the face of all mankind? Can we make an America that shall go down the corridors of time with a proud place on the pages of history?

We must remember that the greatest empires have fallen as well as risen. We must remember that the most powerful dynasties have passed away as well as come into existence. There is no reason to suppose that our America is going to escape the everlasting law of change. We know its history and its origin. We have seen it rise. We know its present state. Who can predict how many hundreds of thousands of years it will take before the forests will be felled and the streams will be dried, and this great fertile continent of ours, like the plains of ancient Iran where civilization began, will become a desert, fit only for the exploring parties of the archeologist? When that time comes, what do we want to have written on the pages of history of those who have lived for hundreds or perhaps thousands of years on this continent? What do we want to have said about the way in which America met the greatest crisis of the world's so-called modern history in 1916? Do we wish a nation weak, broken to pieces, irresolute, filled with conflicting and

discordant voices, or do we wish for a nation unified, strong, sympathetic, and ready to respond to the cause of a common purpose to serve all humanity, even though the rest of humanity be at war with itself?

Nicholas Murray Butler.

HELPS TO HIGH LIVING.

SUN.—The miserable have no other medicine,
But only hope.

MON.—Silence is the perfectest herald of joy. I were but little happy, if I could say how much.

TUES.—The fashion wears out more apparel than the man.

WED.—Our remedies oft in ourselves do lie, which we ascribe to heaven.

THURS.—Truth hath a quiet breast.

FRI.—All places that the eye of heaven visits
Are to a wise man ports and happy havens.

SAT.—A peace above all earthly dignities,
A still and quiet conscience.

—Shakespeare.

How the Spider Weaves His Web

For several years past I have observed always one, and sometimes several, great gold-and-black spiders living contentedly among my wild honeysuckle vines. Why they prefer these vines to any other is more than I have been able to find out, unless it is because the flowers attract many kinds of insects. At any rate these big spiders, spreading nearly three inches across from tip to tip of their long legs and with bodies nearly as big as the end of my thumb, make their web homes in these vines, and I do not molest them as they are very interesting creatures.

I saw one spin his web from beginning to end one warm cloudy day. Beginning with a straight silken cord running up and down, he fastened both ends securely, and then climbed to the middle and attached a second line, which he carried off to one side by crawling over the leaves. Then he came back to the center over this line after he had pulled it tight and fastened it. At the center he attached another line, crawled out over the second line and off among the leaves, where he soon had his third line attached. This process was repeated deliberately and slowly until he had all the "spokes" of his wheel in place.

Then he went to the center, attached a line to one of the "spokes" about half an inch from the center, and then turned deliberately around in a circle, attaching this line to each spoke in turn at about the same distance from the center in each case.

Next, using this first line as a path, he traveled around the web with a second line, attaching it to each "spoke" in turn as he reached it and keeping it parallel to the first by mechanically gauging the distance with the natural reaching length of one leg, which he used to hold himself up away from the first line. This is how the round lines of the web are made so nicely parallel and "even" all around—the distance in each web being determined by the leg length of the spider that makes it.

Slowly 'round and 'round he went, using his last laid thread to travel over from spoke to spoke of his wheel until a beautiful web was completed. It was almost invisible it was so fine and silky. (Webs get whiter with age, but when first made are hardly visible at all.)

When the web was done he climbed up to a point overhead and a bit in front of the face of the web, where he soon built a beautiful den by binding three leaves together with many threads of web. This took some time.

When the den was finished he came back on the web and went carefully all over the whole structure, examining every part of it by testing and pulling at it with a long fore leg. Satisfied, he attached a line to the center and climbed up to the den, where he pulled this line up until it was taut. This is the sensitive line of the whole web that brings a message, by vibration, to the spider in the den when an insect strikes the web trap, for the spider sits in the den with one fore leg always on this sensitive line.

When an insect strikes the trap web the spider comes out of the den, drops down this line to the trap center, where he puts a claw on one spoke after another of his web until he locates the one nearest to the struggling insect, then out he goes to the victim, feels with his forefoot to ascertain the size and strength of the trapped insect, and then, if it is not too large, he begins to entangle it in more web lines until its first violent struggles are subdued; then a bite from his hooked jaws injects a quick, paralyzing poison, and in a few minutes the victim is still. If not too large the helpless insect is now cut out of the web trap, rolled in more web strands, and carried up the line to the den to be eaten at once or simply anchored there until wanted.

Sometimes the web is repaired—often it is not.

The spider hangs head down on his web on cool days and in the evening and early morning, but gets into shelter when the sun shines. I think the eyesight of spiders is very poor, as they seem to depend on the web vibrations for information.

The web I saw built was about fourteen inches in diameter of the "wheel." It took about five hours' time to build, beginning about daylight.

Our Dumb Animals. *El Comancho.*

TO MY MOTHER.

(*On Mothers' Day*, 1915.)

There is a lady fair to see,
My Mother!
And she does watch and care for me,
My Mother!

Whenever I am very ill,
She'll sit up nights with me, she will;
And when I'm bad, she loves me still,
My Mother!

Sometimes I'm awful mean to her,
I am,
I'm mean to my own Mother!
Yes I am!
And afterwards I feel so bad
To think I made my Mother sad,
I do my best to make more glad
My darling Mother!

—John Bradford Main.

Do not let the good things of life rob you of the best things.—*Maltbie Davenport Babcock.*

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THE FIELD

"The World is my country, to do Good is my Religion."

FESTIVAL WEEK AT LINCOLN CENTRE.

The week beginning June 5, 1916, was a very strenuous week in the big city of Chicago. Parades, potential presidents, political equality, brass bands, fireworks and enormous crowds of human enthusiasts kept the atmosphere, down town at least, in a perpetual whirlwind of excitement.

It so happened that the Annual Spring Festival of the Abraham Lincoln Centre fell during this same week. Few of the millions of the city's inhabitants ever heard of this function but those who, with interest, followed the program of the week's activities soon discovered a restful contrast to the prevailing pandemonium, in studying this exhibit of the work that has been going on for another year in a quiet, effective way which testifies to the practical skill, the high ethical and aesthetic preparation, and the whole-hearted enthusiasm of those who devote their lives to it.

The first attraction on the list was a reception by Mr. and Mrs. Jones in the newly refurnished parsonage apartments, assisted by Mrs. Milo B. Randall and her efficient staff of co-workers in the Social Section. To many of the nearly two hundred friends who enjoyed this treat, it was the first glimpse of the pastor and his wife in their home surroundings and the comfortable, everyday atmosphere of the large, homey rooms.

Tuesday evening brought, first the senior girls fun in the "Gym"—the favorite Basket Ball. Then the Mothers' Club gave their monthly evening party and acted as hostesses to their own husbands and neighbors and had a mighty good time. This Club of nearly two hundred mothers of Lincoln Centre children does splendid work in many directions under the guiding care of Miss Zellman and is fast becoming a factor to be reckoned with in the neighborhood on educational, civic and social lines.

A Masque; Spring and Summer, given Wednesday evening, was a dainty, graceful bit out of dream-land done by the singing and dancing classes under the direction of the sisters Smith and Miss Mary Lackersteen, ably assisted by Miss Edith Ruebekam, Soprano and Mr. W. Woollett, Violinist.

The children's choruses were beautiful selections, beautifully sung and this is as good a point as any at which to report the really remarkable work done by the pupils of the piano department in the recital Thursday afternoon. Miss Hazel Smith and her sister Miss Gertrude have maintained, with a little voluntary assistance, a large class of pupils from eight to fifteen years of age whose progress in the study of the best that is written for the piano cannot fail to be of far reaching benefit and pleasure to these favored children. The dancing in the Masque was original and graceful and some of the costumes—notably that of the Butterfly, very striking and beautiful.

Both boys and girls had their chance during the week to show how the Gymnasium works out for their physical development, Dr. Frew giving quite a pretentious exhibition with the boys, and Miss Jordan leading the younger girls.

Undoubtedly the most ambitious effort of the week was the attempt to recognize the revival of the Shakespearean spirit of the present season in the presentation of the old Morality play "Everyman." To interest a crowd of Lincoln Centre club boys, from twelve years up, in a study of this kind would hardly have suggested itself as possible to any one less enthusiastic than their friend and leader, Mr. Harold Van Kirk. The result showed however that the best is none too good for our boys and girls and though, without doubt, much of it was high above the heads of many of the audience and even of some of the performers, still the earnestness, the seriousness and the evident intention of the players to try to do a big thing in a big way carried its purpose over the footlights with such force that the house, which was well filled—and largely with children—was as tensely quiet as ever was a church congregation.

When we hark back in memory to the old Friday afternoon school "recitations" of two generations ago we fail to recollect any of the fine sentiments expressed, but have carried down through the years the memory only of the agony of shyness—of actual fear—of self-consciousness—call it what you will, that held every unhappy childish speaker in its grip. It is a joy to listen to the straight-forward cheerful effort to express themselves in a way simply to "get the idea across" that marks these children, all the way from the Kindergarten class in Sunday School up to these boys at the most self-conscious age who gave such a dignified, intelligent rendering of "Everyman."

During the whole week the work of the Domestic Science Department under Miss Alice Lloyd Jones and the Manual Training Department under Mr. Charles Vaubel was being well advertised

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through an exhibit maintained on the fourth floor which brought many and loud praises for both departments. The Domestic Science exhibit was replete with beautiful needlework of all kinds, wonderful rug weaving, basket work, painted china, crochetting and embroidery, but it was quite evident the emphasis had been put upon the simpler forms of articles of clothing for everyday wear. No exhibit attracted more attention than did the bits of material showing the work done by the smaller children in the darning class. Miss Jones admitted that it was somewhat difficult to make the darning class really popular at first, but the situation was saved by the offer of a reward for the best work in the shape of a new stitch in needlework or a new pattern in crocheting. By the attractive for its own sake on account of end of the season the work had grown the possibilities of beauty, and the result was an exhibit of work of little fingers that put to shame many of the older women who saw it.

As to the Manual Training exhibit, it covered all kinds of wood work, from bird-houses to desk articles and it was pathetically good when one considers the utterly inadequate plant which tries to satisfy the hundred and fifteen earnestly willing-to-work boys who crowd the space allowed and who patiently wait for hours for the opportunity to use the eight wobbly, poorly equipped benches, The waiting list is longer than the working list and this one of the oldest but one of the most feebly nourished among Lincoln Centre's activities, is obliged, for the lack of a few hundred dollars worth of equipment, to turn away scores of boys who are willing to work hard in the attainment of habits and capabilities which would indeed be invaluable to them all their lives.

The weather not being favorable the picnic, which was to have occurred at Jackson Park on Saturday, had to be given up and the prizes and diplomas issued in the music and Domestic Science Departments were presented at the Sunday morning service; also several Bibles which are the crowning of the seven years course of study.

The Sunday Service of All Souls Church, the Annual Flower Festival, served to gather up and round out all the ranging interests of the week giving the ideal touch to all and emphasizing the deeper things that underlie them all. It was one of the four "home" Sundays of the church; babes were christened, new members received the grasp of the good right hand of the pastor, bright flowers and happy children were everywhere. Mrs. William Kent, for many years a teacher in the Sunday School, was here from her California home and brought the simple word of greeting that All Souls always looks for and always loves to receive from the Kent family. Each class of the Sunday School brought its offering of flowers but the usual poetical quotation was omitted and a most unique program substituted. The school has spent the whole past season on the sixth year of the Seven Years Course, which comprises "Stepping Stones Through a Thousand Years" covering all the great personalities which go to the evolution of Christianity from Paul to Luther. A Golden Text goes with each name. That the children had the whole winter's work clearly fixed in mind was more than evident, that they understood and appreciated these high and noble words no one could doubt. To the youngest class of all—the little tots—was given St. Francis of Assisi the beloved monk who played with the birds and loved the squirrels. Each of those babies stood with his flower in his hand and gave his line—this way:

"St. Francis and his monks wore gray robes and were called Gray Friars."

"He gave his coat to a poor man."

"Francis means friendship."

"The birds listened to him."

"He started the Franciscan monks and they are still running."

"He was brother of the birds and fishes."

"He was a gentleman."

"He preached to the birds and fishes."

"He helped everybody."

"And Clara helped him."

Chorus: "St. Francis loved God and everything that God made. He loved all things and called them 'Father', 'Mother', 'Sister', Brother.'"

A. L. K.

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